A

DISCOURSE

CONCERNING

UNCTION,

AND

Washing of Feet.

PROVING

That They be not Instituted Sacraments, or Ordinances in the Churches.

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A

DISCOURSE

Concerning

Unction, and Waſhing of Feet.

Sect. 1. IT hath bin, and yet is a matter of Enquiry in the Churches, Whether the Triplicity of Primitive Rites, viz. *Impoſition of Hands*, *Unction* and *Waſhing of Feet*, then in frequent Uſe, do yet remain *Standing Ordinances* by Divine Inſtitution?

Some think they be all ſo; but many judge only *One* ſo, *viz. Impoſition of Hands*, concerning which we Diſcours'd elſewhere.

Others take the other Two alſo to be ſuch; and indeed I do not ſee how any of the Three can be fairly excluded if any one be admitted. Therefore having ſeen great Reaſon to Examine the grounds upon which ſuch Apprehenſions are built, leſt a Yoke ſhould be laid on the Churches which Chriſt never laid, and leſt in caſting off *Antichriſtian Yokes* we ſhould reject the obſervation of any thing which our Lord Jeſus Chriſt hath commanded; the two latter of the forementioned ſhall here be ſpoken to. And it's the firſt of the two, *Anointing the ſick with Oil*, which we are moſt concerned in, there having bin of late ſomething Publiſhed in the Defence of this Aſſer-

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tion, *That Anointing the Sick with Oil is a standing Ordinance to Confirm the Promise of Healing unto Church-Members.*

The Author whereof having deservedly a Renowned Memorial among the Churches of Christ, his Mistake in this Point (who so seldom mistook in Points of the highest Nature) might be of ill consequence. Whether he ever intended the Publishing of the said Paper, or ever practised according thereto, is much to be questioned; but it being now Published, it puts us upon a Necessity of speaking something to this Point, according to the light which is given us through God's Grace from his Word.

§. 2. The Assertion is grounded on *James* 5. 14. Ἀσθενεῖ τις ἐν ὑμῖν, &c. *Is any one among you weak, let him call for the Elders of the Church, and let them pray for him* [here lieth the stress of the Command] *anointing him with Oil* [mentioning this *Unction* as a known Circumstance then in Use] *in the Name of the Lord.* Our Renowned Author here tells us, that the anointing here mentioned is not the anointing spoken of *Mark* 6. 13. by which the Apostles healed through a Miraculous Gift. He should have said the *kind* of Healing was not the same; for the anointing was the same, and applied for the same general End, *viz. Healing.* And he should have told us where the Promise of Bodily-Healing is made peculiarly to Church-Members, and distinct from other good things promised, Spiritual and Temporal He saith afterward, the Promise is here, *And he shall be healed:* But is this bestowed di-

distinctly and apart from *forgiveness?* Doth Healing come by Unction, and Forgiveness by Prayer? How comes the Promise of Health to have a Seal annexed, any more than the Promises of Riches, or a supply with Food and Raiment to a poor Saint; or the Promise of Honour to such as suffer Reproach for Christ?

His Arguments are as follows, and do tend to prove mostly, That the *Unction* of *James* was not extraordinary.

Arg. 1. *Anointing with Oil was joined* [Jam. 5. 14.] *with the Elders Prayers, therefore it's a Standing Ordinance.*

Ans. Non seq. For extraordinary actions in the Primitive Churches were joined with Prayer; As the chooſing an Apostle *Acts* 1. Doth it follow therefore, that to choose Apostles is a Standing Ordinance? and so was laying Hands on the Seven Deacons, *chap.*4. The actions of Elders or ordinary Christians are all as to this under a general Command, *Phil.* 4. 6.

Arg. 2. *All Precepts in this Epistle concern the Church for ever; Therefore this.*

Ans. The Antecedent wants proof, for one may not though the rest may. 2. The *Antecedent* and *Consequent* may be granted, and yet the *Question* not concluded; for the Precept here (rightly understood) may concern the Church for ever.

Arg. 3. *From the Persons that were to be sent to,* viz. *The Elders of the Church.* 1. *He saith not, send for men who had the Healing Gifts, but for the Elders of the Church.*

Anſ. There was no need of ſaying otherwiſe then, as in the next Age, becauſe Elders had ordinarily healing Gifts, either extraordinarily, as the Apoſtles had, for they were indefinitely beſtowed on the Church, 1 *Cor.* 12. 9. and therefore as on Brethren, ſo on Elders moſt eſpecially. Or Elders had ordinary healing Gifts, practiſed as Phyſicians, from the example of Chriſt and his Apoſtles, and therefore the Elders might rather than others be ſent for, having Abilities to heal the one way or the other.

The Elders during the Apoſtolick Times, and afterward, from the Examples of Chriſt and his Apoſtles, exerciſed themſelves in healing the Sick, as well as in Preaching the Word, being qualified thereto by an extraordinary Gift, or by an ordinary acquired Gift and skill Medicinal; ſo *Luke* healed, and undoubtedly divers Elders.

2. *Who were ſtanding Officers of a Church which was to continue?*

Anſ. Though Elders and Churches were to continue, yet it follows not that what Gifts of Healing were in ſome, ſhould ſucceſſively continue to all that were to follow.

3. *The Elders in every Church had not that Gift.*

Anſ. That wants proof; its moſt likely the Elders in every Church at that time had extraordinary or ordinary Gifts, and if all had not, the Apoſtle may underſtand thoſe that had; or that the Elders ſhould come to aſſiſt by Prayer, whenever the Healer came to heal, and they ſuperviſing it, its ſpoken of, as though they did it.

4. *The*

4. *The Gifts of Healing and Prophecy were variouſly beſtowed, as to thoſe that were not Apoſtles and Evangeliſts*, 1 Cor. 12. 8, 9.

Anſ. They might be ordinarily ſo, but it follows not that it was ſo always; there's nothing ſaid to demonſtrate that they who had the gift of Prophecy, had not the gift of Healing, for there's as much to prove that ſuch as had the gift of Prophecy, had not the gift of Tongues and Interpretation.

Arg. 4. *Is taken from the Perſons to be healed.* 1. *If it had been extraordinary healing, it would have extended further, to Blind, Leaf, Dumb*, &c.

Anſ. How doth it appear that it extends not to theſe; the Word Ἀσθένεια may take in any Sickneſs, Weakneſs, or Infirmity of Body; and we know that many ſo affected, as Deaf and Dumb, have been cured by Medicinal Remedies?

2. *They were Members of the Church, not Unbelievers.*

Anſ. The Members of the Church were moſt immediately and knowingly obliged; but undoubtedly if an *Extra*-Eccleſian had ſent for the Elders of the Church upon the ſame account, the Elders would have gone to him, prayed over him, and anointed him, as if he had been a Member, and the promiſe of Healing, and Forgiveneſs of Sins, is as much to ſuch.

Miraculous Healing did extend to all ſorts, Believers and Unbelievers.

Anſ. Yea, ſo doth all bodily healing of any kind.

Yea, to them chiefly.

Anſw. But if Unbelievers be underſtood in the largeſt Senſe, its a great miſtake, and contradicted by himſelf afterwards; for he ſaith, and its true, That all that were healed by the extraordinary Gift of Healing, were to have the Faith of Miracles. Its true, *Tongues*, and *Prophecying*, were for Conviction of the Truths of the Goſpel, and ſaid to be Signs, but the immediate effect of the Gift of Healing was to Heal; and its certain Chriſt and the Apoſtles did Heal both Believers and Unbelievers, and a ſecondary Effect and End was, for Conviction and Confirmation of Truth, *Heb.* 2.

Arg. 5. *Taken from the generality of the extent of this Ordinance, If any amongſt you be Sick, which argues it not to be extraordinary; for when any were healed by an extraordinary Gift, it was by a Faith of Miracles concurring.*

Anſ. Then they were not Unbelievers in the largeſt Senſe; but when a Gift of Healing is in the Church, the call to reſort to it is indefinite, and the call to wait upon God for any Good, is a call to exerciſe that Faith which is ſuitable to thoſe Ways and Means God calls Men to the uſing of.

Arg. 6. *From the Means appointed*, Oil, *now the extraordinary Gift of Healing was not confined to Oil*, &c.

Anſ. Its true, it was not, but being Oil was uſed in extraordinary Healing ſometimes, why might it not here alſo in the ſame manner?

Arg. 7. *From the generality of the Command*, [the ſame Argument with the Firſt, but followed a little otherwiſe] *that if extraordinary*

many Gifts were meant, then none should have died.

Anſ. Why will this follow any more than in Chriſt's and the Apoſtles times? And yet it was free for all to reſort to them, none was refuſed, as we read of, that came or ſent.

None of theſe Arguments conclude the Queſtion, *That its a ſtanding Inſtitution*; for they all run upon this Suppoſition, That the *Unction* mentioned by the Apoſtle *James*, was either an extraordinary Gift, or it was a Standing Inſtitution; but it was no extraordinary Gift, therefore a ſtanding Inſtituted Ordinance, and the *minor* he proves by theſe Seven Arguments; how weak they are in that regard we have made appear; ſo that for all that hath been ſaid, by that worthy Man, it might be an *extraordinary Gift* that is here intended. But we alſo deny the *Disjunction*, and ſay there may a third Reaſon be aſſigned, that's intended by the Apoſtle, as we ſhall ſhew anon.

§ 3. Our Learned Author propoſeth divers *Objections*, and returns *Anſwers*, which we proceed to *reply* to.

Obj. 1. This is to make more Sacraments than two. Which he *Anſwers* by way of *Conceſſion, only diſtinguiſhing betwixt Seals of the Covenant of Grace, and Seals of other Promiſes.*

Reply. There are no Promiſes made even of outward good Things to God's Children but in Chriſt Jeſus, and contained in the Covenant of Grace, and there needs no other Seals but what are Seals to *that*. Circumciſion Sealed the Promiſe of *Chriſt* to *Abraham*, and all the Promiſes of the Land of *Canaan*, and of External Bleſſings

ſings therein. *He inſtanceth in the Rainbow, Gen.* 9. 11, 12, *&c.* But that was God's confirming Seal of the Covenant of Grace to *Noah*, and of an External Good promiſed to the *Church*, and to the *World*, for the ſake of the *Church*, and accordingly applied by the Prophet *Iſaiah* to the Covenant of Grace, as a Confirming Sign to us.

But what is this Inſtance to our purpoſe? Whatever the Rainbow was, it was no Inſtituted Church Ordinance, and cannot be called a *Sacrament*; for that is ſuch a Sign and Seal as is Inſtituted by Chriſt for our Obedience thereto, wherein by ſome Acts of ours appointed by Chriſt, we ſhew forth ſome Spiritual Thing that our Faith is exerciſed on thereby.

Obj. 2. If it be a Seal its of Remiſſion of Sins; for that is ſpoken of in the Text by the Apoſtle.

Anſ. *Remiſſion of Sins there, is not that general and eternal Forgiveneſs promiſed in the Covenant of Grace, but the taking away of a temporary Guilt.*

Repl. But is there any ſaving Remiſſion but what belongs to the Covenant of Grace? And muſt there be one Seal for Eternal Remiſſion, and another for Temporary? If a Seal of Remiſſion muſt be carried to the Sick, it makes much to juſtifie a Popiſh Practice in carrying the *Lord's Supper* to them. It is true, there is a Forgiveneſs ſpoken of in Scripture, which is only not to puniſh with Temporal Puniſhments, and is not Saving, as to the Soul, as *Pſal.* 78. 38. And there's no Seal as I know of, belonging to ſuch a Temporal and Negative Salvation

tion properly conſidered, remaining as an Ordinance in the Church.

Obj. 3. All Sacraments are Seals to abſolute Promiſes; and when rightly uſed in Faith, have certainly their effect: But this hath not, for ſo none ſhould dye who in Faith ſhould uſe it.

Anſ. *True, all Sacraments of the Covenant of Grace are ſuch, —— but yet God may have appointed another Seal for the Confirmation of the Promiſes of outward Mercies: —— Of this nature is the Ordinance of Impoſition of Hands.*

Repl. We have no ground to believe that God hath appointed any other Seals than ſuch as belong to the Covenant of Grace, which He hath annexed thereto by his Inſtitution. He inſtanceth in *Impoſition of Hands, which he ſaith is a Sacrament for increaſe of Gifts.* But, 1. Was it not uſed at firſt for *beſtowing* Gifts? How comes it now to be changed from the firſt Intention? 2. Whatever Sacrament is for *encreaſe* is to be often repeated, but ſo is not Impoſition of Hands, according to the zealouſeſt Aſſertors thereof. 3. Sacraments, as Signs, hold forth and ſignifie, by way of Symbol, always ſome ſpiritual and inward Grace; we never find they terminate upon common Gifts, and corporeal Benefits, and we read of a Sacrament for encreaſe of *Grace*, but none for encreaſe of *Gifts*. 4. Why ſhould not Unction be for encreaſe of *Health*, as well as Impoſition of Hands for encreaſe of *Gifts*, and ſo to have a double uſe for Recovery of Health, and encreaſe or continuance of it after recovery? 5. What is there in Impoſition of Hands to encreaſe Gifts? Is it *naturally* ſo, or by *Inſti-*

tution?

tion? None can say the former; if the latter there's a *Promise* annexed for encrease of Gifts, and then the oftner used, the more Gifts will be encreased; but we find no such *Promise* annexed, neither is it reasonable to say, that those Rites that were used in *bestowing* Gifts in the Primitive Times, should be continued to ours for *encreasing* them. 6. We read of a Sacrament to signifie the *gift* of Grace, and another for the *encrease* of it, why not two Sacraments in respect of *gifts* also for those distinct ends.

Obj. 4. This gives Countenance unto the *Papists* extream Unction, and condemns our Reformed Churches for rejecting it.

Ans. 1. *The Church of* Rome *retains almost all Ordinances, only she hath perverted them,* —— *as she hath perverted this from being an Ordinance of restoring Health, and forgiving temporary Guilt of particular Sins, to become a Sacrament of Justification and Forgiveness of all Sins, and so a Seal of the Covenant of Grace, and that not for the Sick, but for all dying Persons when past Recovery, in which case it should not be used.*

Repl. 1. Though the Church of *Rome* make an Image of every Ordinance of Christ, it cannot be said to retain all Christ's Ordinances, and its retaining some, argues not that all their Ordinances are Christ's.

2. If the Church of *Rome* use Unction to a sick Person, though *in articulo mortis*, how doth she pervert it, for there's nothing in the Text that excludes any sick Person from the use of it? And if the said Person may be Prayed with, and for, why not Anointed too? For how

how many of such as are apprehended to be in a dying condition do recover notwithstanding? And how much the rather should *Unction* be used to such, if one end be for the removal of temporary Guilt, that the Decumbent may not depart under it.

3. How come Sacraments for Forgiveness of Sins to be of two kinds; some for Forgiveness of *all* Sins, and some for Forgiveness of *some* only? Where there is a Sacrament for Forgiveness of all, there needs none for Forgiveness of some; if Christ in his Wisdom had Ordained so, no doubt but He would have Ordained the Repetition of Baptism as Temporary Guilt should be contracted.

4. If the Forgiveness here spoken of be Soul-saving from Guilt, it must belong to the Covenant of Grace, and the *Papists* must be right in making it a Sacrament of Justification, and must be of special use *in articulo mortis*, allowing it to be instituted for the above-said end and purpose.

5. Who knows when a sick Person is past Recovery? If he be so, (1.) Is he not to be prayed for, and with, by the Elders? (2.) May not he be under Temporary Guilt? And is there not need enough of Forgiveness to him in that respect? (3.) And why should not *all* means be used for Recovery, especially by an Ordinance, whilest there's Life there's hope. (4.) Its becoming *extream* Unction, is *præter intentionem Agentis*; some (as is here granted) do die, and so far the Unction Administred by Protestants must be *extream* Unction.

6. There

6. There will need in this case a *Directory* with a double Catalogue of Diseases, to tell in which Unction should be applied, and in what Cases not; as it may be Queried whether its to be used in *Acute* Diseases only, or in *Chronical* also? especially such as are known to be incurable for the most part, as in *Pthisis*, *Gout*, *Stone*, *Dropsie*, *&c.* And whether if used, it may be repeated often, while the Patient is long under a lingering, languishing condition? Whether so often as the Elders pray with the Patient they may anoint? Whether if the Physician pronounce the Disease Mortal, any Unction at all ought to be applied? What should be done in cases of *Diliriums* and Distractions? In case also of Lameness, Dumbness, Wounds, *&c.* there will a hundred Queries arise necessary to be resolved, when to Anoint, and when not, if it may not be used in all Cases of Sickness.

Ans. 2. *The Reformed Churches seeing that such a Sacrament could not be, and this must needs be a perversion of it, did justly reject it as they used it; only in rejecting it they went too far (as in some other things) even denying it to have that use of restoring the Sick, as a Seal of the Promise, and an indefinite means to convey that Blessing, which God in Mercy hath appointed it to be.*

Repl. What is here acknowledged to be done by the Reformed Churches, in rejecting Unction as a Sacrament upon all accounts, is most Justifiable, neither have they gone too far herein, nor in laying aside Four more of the Popish pretended Sacraments; neither

doth

doth it appear by all that hath been said, that Unction hath now any *Sacramental* use in restoring of Health, or that any Promise here, or in the Scripture, is any more of Health, than of Food and Raiment, &c. or hath any Seal annexed to it any more than Promises of outward Good have their respective Seals: Neither is there any real Forgiveness of Sin, Temporal or Eternal, but what belongs to, and is bestowed by *that* Covenant of Grace; therefore there can be no Seals of it, but what are Seals of *that* Covenant; and if Anointing be a Seal of a Promise that belongs not to the Covenant of *Grace*, it must be a Seal of a Promise made in the Covenant of *Works*, or else quite out of Doors.

§. 4. The Apostle *James*, in this Chapter, from *ver.* 7. Exhorting and directing Christians to a holy and exact Conversation in all sorts of external Conditions, Prosperity and Adversity; the things that he is particular in especially, are 1. Patience in Suffering. 2. A due Reverence of the Great Name of GOD in our ordinary Conversation, *ver.* 12. where he doth not forbid all kind of Swearing, but Swearing by any Creature, and Swearing in common Discourse, according to the Words and Sense of our Lord Jesus Christ, *Mat.* 5. 34. 3. He shews what Duty is most suitable to an *afflicted* Condition, *viz. Prayer*; to a prosperous Condition, Singing of *Psalms*; and insists more largely upon the former of these two, *viz.* betaking our selves to *Prayer* in *Affliction* of any sort or kind; [κακοπαθεῖ τις ἐν ὑμῖν, *doth any among you suffer evil?*] Its to be understood

derstood of afflictive Evils of any sorts, and because we are so incident to Sicknesses and bodily Infirmities, which do most commonly of all others, unfit and indispose us to Pray, he exhorts Christians as follows, either to send for the Elders of the Church to Pray with the Sick, *ver.* 14. or Pray one for another, *ver.* 16. Whence the Apostle's direction is, 1. General, in case of any Affliction, to Pray. 2. Particular, in case of Affliction by Sickness, that a Person is indisposed, and unfitted to Pray, to send for the Elders to pray with him, or to get other Christians to pray with him, (in case Elders be not to be had) for *the fervent Prayer* (saith he) *of any holy Man, prevails much.* And this he saith, lest we should think that he laid all the stress of obtaining the sick Man's Benefit upon the Eldership, he saith no, for a Holy Christians Prayer prevails much for his Brother or Neighbour, and in the same way and kind as the Elders, both in respect of Healing and Forgiveness, *ver.* 16.

§. 5. Now from the Text it doth appear, That the Apostle *James* intends not an Institution of any *Sacramental* Ordinance in the Church, 1. From the manifest design of the Apostle, appearing from the Text and Context, which is to recommend to Christians the use of *Prayer* in the Day of Affliction, performed by our selves, or others for us in Faith, *ver.* 15. in respect of outward or spiritual Wants, *ver.* 14. This Duty is first generally recommended as a great and special means by way of Duty, to betake our selves unto, and most suitable

ſuitable to the Day of Affliction, as Singing forth God's Praiſes is moſt ſuitable to the Day of proſperous Enlargements.

2. That in Caſes of greater Diſtreſs, eſpecially in ſuch of bodily Diſtempers, when we lie under Pains, and Languiſhments of Body and Spirits, from which alſo ariſe much darkneſs, and diſquietments of Heart and Conſcience, as alſo from many Temptations of the evil One, as to our Spiritual State, inſomuch that the poor Decumbent ſaith (when thoſe about him preſs the Duty here exhorted to in general, that he ſhould betake himſelf to Prayer) I cannot Pray by reaſon of my great Pain, or by reaſon of Unbelief, *&c.* you muſt Pray with me, and for me [*Pray one for another*] *v.* 16. I confeſs I have been a ſinful, unbelieving, hypocritical Wretch, if God mark Iniquity, all this, and much more is leſs than I deſerve, and I have now many Fears and Doubts lie upon me, [*If he have ſinned*] *i. e.* Suppoſing that he labours under diſtreſs of Conſcience for Sin in general, or for any Sin in particular, then ſaith the Apoſtle, in this caſe, call in the beſt help you can, [its not ſaid, as is ſuggeſted by our Author, if his Diſeaſe be incurable, and he be near Death, then its too late] but let the Sickneſs be what it will, curable, or incurable, threatning approaching Death, or not; in this, and ſuch like Diſtreſſes ſend for the Elders of the Church (as well as for the Phyſician, which you are ready to do) that they may counſel, comfort, and Pray with, and for the poor Patient, with this Caution, not to neglect the uſe of lawful and ordinary

Medicinal Means [Anointing him] one Remedy is here specified by a *Synechdoche*, usual in Scripture, of a part for the whole; for you should not use Medicines as *Asa* did, trusting to the Physician more than to God, nor use them in a heathenish manner, without a Solemn Application to the God of Health and Sickness, the Father of Spirits, that casteth down, and raiseth up, that killeth and maketh alive, therefore use your Remedies in the Name of the Lord, according to *Col.* 3. 17. In Obedience *to*, for the Honour *of*, and in the Fear of our Lord Jesus Christ, waiting patiently on his Will and Pleasure, in the use of all spiritual, and lawful outward Means, for a Blessing upon them. The Motives that the Apostle useth to press this Duty, (*N. B.*) are laid upon the account of Prayer, not upon the account of Anointing, as the express end of the Patient's sending for the Elders, is to Pray with him, Is any of you sick, what should he do, should he send for the Physician? Yes. Or use any Physick? Yes. But let him in the chief place go unto God, *send for the Elders* rather in the first place [not in the last, when the Case is past Remedy, and hopeless, as is usual] that *they may pray with* the Decumbent for a Blessing upon means; then use the Physician's Remedies, *anoint him*, if he have a Palsie, and weak Limbs, or if the Case be otherwise, give a Vomit, a Purge, a Cordial, *&c.* in the Name of the Lord: And this is to use Physick as Christians ought to do, and then he saith not, send to the Elders to anoint him, or to give him Physick (though it may be

be they did, and its very probable) but to Pray with him, and so Anoint him [ἀλείψαντες] *Anointing him*, or applying suitable Remedies, *in the Name of the Lord.* So that the Application of Remedies (whether by themselves, or others) is spoken of but as subordinate Means to be used, but not to be depended upon, as any way effectual to answer the Decumbents ends, without the Blessing of God.

§. 6. Now for the *Motives*, they are annexed to the use of Prayer all along, not to the use of Oil, I shall but briefly name them.

1. The great prevalency of *Prayer* (ordinarily) made in Faith to recover a sick Person; he lays not the Efficacy upon *Oil*, or the Remedy, but saith *the Lord* being called upon, *He shall raise him up.*

2. The prevalency of the *Prayer* of Faith to bring into the Soul the light of Pardon, and Forgiveness, and of Spiritual Peace and Comfort.

3. Of all means *it* doth upon Experience prevail most, *it* is most Effectual when performed in Faith, with great Fervency and Affection, by, or for a poor broken-hearted, humble, and afflicted Believer, by the Elders, or Brethren, *ver.* 16.

4. And lastly, He useth the instance of *Elias*, who was so eminently prevailing with God in *Prayer*, for great things of a Temporal Nature, on the behalf of others, who lay under a Judgment, for the reverse of the said Judgment and Salvation from it; which prevalen-

cy he doth not aſcribe to Unction, nor ſeems ſo much to aſcribe to his extraordinary Prophetick Spirit, as to the *Prayer of Faith*, therefore fetcheth an Argument there-from, to provoke and incite them to *Pray* for one another, or ſend to the Elders to *Pray* with ſuch as were in Affliction.

§. 7. The Second Argument to prove that the Apoſtle had no intent *to Ordain any Sacramental Rite, or Church Ordinance* is this; If it had been ſo, he would not have changed the Elementary Ceremony from what Chriſt had firſt Ordained to be uſed after his Reſurrection, *Mark* 16. 18. where it was *Laying on of hands*: Which Ceremony we read of to be twice uſed in Recovery of the Sick, once in Curing *Paul*'s Blindneſs by *Ananias*, and another time by *Paul*, in Curing the Father of *Publius*, of a Fever and Bloody Flux, *Acts* 28. 8. Now ſeeing all the Apoſtles ſtood by the Elementary Part of Chriſt's Inſtitution, which He Ordained both in Baptiſm, and the Lord's Supper, it is not in the leaſt probable, that the Apoſtle *James* would make any ſuch alteration in a *Sacramental* Inſtitution, (nor was led by the Holy Ghoſt ſo to do) ſo as to change the Elementary Part from one kind to another, from *Laying on of Hands*, to *Anointing with Oil.*

Obj. *The Twelve Apoſtles uſed Anointing with Oil in miraculous Curing, therefore Inſtituted by Chriſt*, Mark 6. 13.

Anſ.

Anſ. We find not that that particular Ceremony is there, or any where elſe enjoyned or recommended to them by Chriſt, neither is there ground enough to think, that of Laying on of Hands was ſo, *Mark* 16. 18. The words there are a Promiſe of miraculous Gifts, ſome of which for inſtance are enumerated, as *Caſting out Devils, ſpeaking with new Tongues, taking up Serpents*, without hurt, *and if they ſhould drink Poiſon, it ſhould not hurt, or if they did but lay their Hands on the Sick, they ſhould recover.* Our Author is right in this, that the working by extraordinary Gifts was not confined to the uſe of any one Rite or Ceremony, or to ſome indefinitely, for ſometimes thoſe miraculous Works were wrought without any, as in the Text of *Mark* 16. ſometimes by only Speaking, ſometimes by Napkins, *&c. Acts* 3. 7, 16. & 14. 10. & 16. 18. & 9. 17, 34, 40. & 28. 8. And accordingly, when they wrought by this Gift, they ſometimes uſed ſome ſmall Rite, ſuch as touching with the Hand, or Anointing with Oil, (as Chriſt did the Eyes of the Blind with Clay and Spittle) which Judicious Perſons could not think had any natural Virtue to produce the Effect, that ſo all that were Witneſſes thereof could not but acknowledge, that what was wrought was immediately from God, and could not be done any other way.

Hence the Twelve Apoſtles, on their firſt Miſſion, in healing the Sick, took a Rite that was in ordinary uſe among the *Jews* (as a weak and common Medicine among them, and in thoſe *Eaſtern* Parts, known to have no great

Efficacy in it to be admired, not ſo much as a *Carduus Poſſet* with us) and this is the Circumſtance demonſtrating their Miraculous Gift, *Mark* 6. 13. that as they caſt out Devils, whether by any Rite is not mentioned, ſo they Recovered the Sick, only Anointing them with Oil. And herein Chriſt's Miracles, and his Apoſtles differed from thoſe ſeeming ones wrought by Charms, and by a Diabolick Confederacy; that the Devil ſtrictly ties up his Operators to all the Circumſtances of his Impoſed Rites, but thus Chriſt did not.

§. 8. The Anointing ſpoken of by *James*, doth not appear by any, or all the Reverend Author's Arguments, not to be a Rite attending an extraordinary Gift; For it is manifeſt, that during the Lives of the Apoſtles, ſuch extraordinary Gifts were in the Churches, 1 *Cor.* 12. 4, 9, 10. And it was during *that* time that the Apoſtle muſt write theſe things; and if many ordinary Brethren wrought, and ſpake by them, then why not the Elders much more? And that ſome ſuch were beſtowed on *Timothy* in the uſe of the Rite of Laying on of Hands is not to be doubted, and if it was in uſe to lay Hands on all Elders of Churches (as many ſay it was, and this Author making it a Sacrament) why ſhould not all Elders have this Gift, eſpecially for the good of the Churches, a great part of their Office lying in Viſiting the Sick? It ſeems to be ſtrange, what was the Reaſon why the Apoſtles at their firſt Miſſion uſed *Unction*, and we read not of the uſe of it afterwards. I conceive it was becauſe the Lord

Lord Jeſus, before his Aſcenſion, mentioned another, *Mark* 16. 18. though not enjoyning it; but his mentioning it ſeem'd to intimate to them, that of the *two*, He rather approved of that of Laying on of Hands in Healing of the Sick, than of *Unction*.

§. 9. Yet we are not of the Opinion, that *James* intends Healing by an extraordinary Gift: But therefore it follows not, that the Unction mentioned by him was a Divine Inſtitution, an Ordinance, yea *Sacrament*, (as our Author would have it) to continue in the Churches, as we have abundantly evinced: But it was a third Thing, only an Inſtance of *ordinary Means, with Direction to a due Chriſtian Way and Manner of the Adminiſtration thereof.*

That Anointing with Oil was frequently uſed by the *Jews* to Exhilarate and Refreſh, doth appear by Scripture, and the not uſing it was a ſign of Mourning, 2 *Sam.* 14. 2. *Iſal.* 23. 5. *Mat.* 6. 17. And therefore they did uſe it to the Sick as a common Medicine, that did at leaſt refreſh and revive the weak and diſpirited Patient.

Dr. *Lightfoot* tells us from the *Talmud*, (which upon ſearch proves to be ſo) "*That* "*the Jews were wont to Anoint upon a three-fold* "*Account.*

"1. For Ornament, which was forbidden on "Days of Expiation, and was not uſed on Days "of Mourning.

"2. That

" 2. That they Anointed with Oil for " Healing of Diſeaſes; hence (ſaith the Dr.) " the Apoſtles Counſel as referring to this " Medicinal Practice, is, That it be improved " to the beſt advantage, and therefore adviſeth to ſend for the Elders of the Church " to do it, not that there was any more in " their doing it than in anothers, but that " with the applying this Corporal Medicine, " they might Pray with the Patient, and apply Spiritual Phyſick, *&c.* which is as much " in our Nation as if a Patient taking Phyſick, ſhould ſend for the Miniſter to Pray " with him.

" 3. It was uſed alſo by the ill *Jews*, with " Charming and Muttering over the Patient, *&c.* whereupon the Doctor thinks it " may be ſuppoſed alſo, That the Apoſtle obſerving this Abuſe in ſome, of an ordinary and good Medicine, directs Chriſtians to " a quite contrary way, to ſend for the Elders " of the Church, *&c.* See *Harmon.* p. 333.

§. 10. In a Word, If *Unction* of the Sick be uſed otherwiſe than the *third* of them beforementioned, *viz.* Diabolick, it muſt be upon one of theſe following accounts.

1. *As a Rite annexed to a Gift of miraculous Healing*: Thus its not intended here, as our Learned Author would prove by many Arguments, but hath fallen ſhort in his deſign, as hath been proved; though we judge alſo it was not *ſuch Unction*, that the Apoſtle intends.

2. Or as a *Sacramental Rite*, or Symbol, to continue in the Church.

3. *To*

3. *To produce a natural Effect, as other Medicaments.*

If it be ſaid we are to uſe it in the firſt Senſe, 1. There muſt be Faith of Miracles, both in the Anointer and Anointed. 2. If ſo, it will have certain effect on every one to whom it is duly Adminiſtred, for ſo we find it had in the primitive Times, *Mark* 6. 13. 3. The miraculous Gift being ceaſed, and the Faith thereof, its much folly to uſe the Rite at all.

2. If it be pleaded for as our Author doth, as a Symbolick and *Sacramnetal Rite Inſtituted for continuance* in the Church, we have ſhew'd that it cannot be grounded upon this place, nor on any other, and many Abſurdities will follow on ſuch an Aſſertion. And it muſt neceſſarily follow, that the other Primitive Ceremonies, *viz. Impoſition of Hands, and waſhing of Feet*, are alſo Sacraments to continue, whence we ſhall have Five Sacraments in the Churches, and come within Two of the Papiſts number of Sacraments.

3. If *Unction* be uſed on the third account, as a natural Remedy, then it muſt be uſed in ſuch a meaſure and way, as that it may have a Medicinal Effect; touching or croſſing the Body with the Finger dipt in a little Oil will not do, it muſt be rubb'd, and chaf'd in to the part affected, or ſome principal Part muſt be well ſupplied with it, and its without doubt, that its no Medicine in our Country, there are many found to be much better, inward and outward, than to Anoint the Body with Oil Olive, leſs or more.

§. 9.

§. 11. Upon the like, if not greater ground, that *Unction* of the Sick, or *Impoſition of Hands* are pleaded to be ſtanding Sacraments in the Churches, may alſo *Waſhing of Feet*, it being profeſt to be ſuch by the *Papiſts*, who alſo plead (from a wrong Senſe of Scripture) that it was Inſtituted by Chriſt's Command, and Exemplary Practice, *John* 13. 12, 15. That it was a Symbol of inward Grace, *&c.* and that it was afterward practiſed in the Churches, 1 *Tim.* 5. 10. Notwithſtanding all which plauſible Pleas, it cannot be acknowledged to be any *Stated Church Ordinance* Inſtituted by Chriſt. For waſhing of Feet was as frequently uſed in that Country, as Anointing with Oil, it being a part of that reſpective Entertainment which they uſually gave to Friends coming to them which they had honour for; when the Perſon of Eſteem, or Gueſt came in, they called the Servant to bring in Water to waſh his Feet, and it being the Servants buſineſs, it was looked upon as Inferiour and Servile, and doing thereof by any Perſon of Rank or Degree, was looked upon as a very great denial of himſelf, and Humility. Accordingly the Lord Jeſus Chriſt taught his Diſciples Humility thereby, ſo that it was uſed by Him as *didactical*, not by way of Inſtitution of it for a Standing Ordinance in the Church. For Jeſus Chriſt being in *Bethany* two Days before the Feaſt of the Paſſover, and Supping there, *Mat.* 26. 6. *Mark* 14. 3. where *Judas* was, and from whence he went out to betray Him: After Supper (*John* 13. 4, 5.) *He took Wa-*

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and a Towel, and waſhed his Diſciples Feet, which they wondred at, that the Maſter ſhould do that which the moſt inferiour Servants were wont to do, and knew not the meaning of it, *ver.* 7. [which Chriſt would have told them, had He intended it for a Sacramental Action, as He did always in that caſe] *Peter* in particular, in honour to his Maſter, refuſeth to let Him waſh his Feet, *ver.* 6. Chriſt tells him, *If He doth not waſh him,* [meaning in his Blood, as to Juſtification and Sanctification, according to that, *Heb.* 10. 22.] *he had no part in Him,* [μετ' ἐμοῦ Imports *in* me ſometimes, or *of* me,] whereupon *Peter* deſires to be waſhed all over by Chriſt at this waſhing; miſunderſtanding the meaning of Chriſt, thinking He had ſpoke of his preſent waſhing, for Chriſt had ſaid, *ver.* 7. *Thou knoweſt not now, but thou ſhalt know afterward, i. e.* after He had done waſhing their Feet, *ver.* 14, 15, 16 And *Peter* ſeems to apprehend that Chriſt intended a Sacramental Waſhing, ſignifying the waſhing away of Sin, therefore ſaith he, waſh my Hands, *&c.* No, ſaith Chriſt, *He that is Sacramentally waſhed, its ſignificant enough if it be but of a part,* it holds forth the cleanſing of the whole, and ye are as Individuals clean, but not every one; the reaſon of which Saying is given *ver.* 11. he meant *Judas* was not clean. Now after he had held *Peter* and the Diſciples in an *ænigmatical* Diſcourſe concerning this Action of His, during the time thereof, *ver.* 12. He takes his Garments, ſits down, and acquaints them with the direct Reaſon, as if He ſhould ſay, You are

apt

apt to think this or that, but I will tell you the true and direct Reaſon is to teach you Humility by my Example; you ought to do all Acts of Service one for another, in all lowlineſs of Mind, as your Lord and Maſter hath done, in taking upon Himſelf the form of a Servant for your ſakes, ſee *ver.* 13, 14, 15, 16, 17. and concludes, ſaying, *Now ye underſtand theſe things its well if ye do them*, as it were foretelling how much a Spirit of Pride and Ambition, which He had oft rebuk'd, would be too apt to prevail in them, and in Miniſters of future Ages, who would Lord it over the Churches, and one another, ſtriving who ſhould be greateſt. See Chriſt's full meaning of this place, by comparing with it *Mat.* 18. 1, 2. *Luke* 22. 24, 25, 27. *Mat.* 23. 8, 10, 11. *Mark* 9. 34, 36. Such another Sacrament, the waſhing the Saints Feet, is numbred among the qualifications of a Deaconeſs, 1 *Tim.* 5. 10. becauſe it was an Argument of her Humility and readineſs to ſerve the Saints in any inferiour offices.

§. 12. Finally, our Lord Jeſus Chriſt, who is Lord over his own Houſe, as a Son, hath not left his Churches at a loſs about ſo great a concernment as his *Sacraments and Seals* of the Covenant; what of all the Rites uſed, He hath Inſtituted as ſuch, and what not; for if He hath ſo left them, we labour under this Difficulty, Whether Chriſt hath Inſtituted Two Sacraments, or more? Whether Baptiſm and the Lord's Supper be only Sacraments Inſtituted by Him, or whether *Impoſition of Hands*, *Anointing the Sick*, and *Waſhing of Feet*, (ſignificant

ficant Ceremonies also, used by Christ and his Apostles) be also *Sacraments* now continued in the Churches? But Christ hath been so far from leaving us unresolved in these great Points, That of all the Symbolick Ceremonies, or any that seem so, which were in use in the Primitive Times upon any account, He hath given certain Notes or Characteristick Signs by which we know which of them He hath Ordained to continue in the Churches to the end of the World, and those are Three especially: 1. That the thing signified doth still remain, together with the necessary end and use of it to the Churches, and all the Members thereof; and so it is in Baptism, and the Lord's Supper; but 'tis not so in the other (two thereof especially) Conferring of Gifts, and Miraculous Healing being ceased. 2. That in those which He hath appointed to be Standing Symbols in the Church, He hath Ordained Solemn Words to be used respectively, in the Administration and Application of the said Rites and Elements, adapted to the distinct Significancy of each one; this is found in Baptism and the Lord's Supper, and in none of the rest. 3 That which is a distinguishing Mark beyond dispute, is this, That the Lord Jesus Christ hath expresly continued them to the end of the World, *Mat.* 28. 19, 20. 1 *Cor.* 11. 26. *viz.* Baptism and the Lord's Supper, which cannot be said of any of the other Three fore-named Rites, and therefore we call them only Primitive Rites, used only for some special Reasons appropriate to those Times, and not continued as Instituted Ordinances, or Symbols and Seals of the

the Covenant. The Things then signified by them being ceased, no stated and fixed Words of Administration standing upon Record, and no express continuance of them to the coming of Christ, or end of the World: Therefore we conclude as there remains but Two Sacraments, so there are no more Symbolick Rites Instituted for Standing Ordinances in the Churches, all the rest of Primitive Date and Use, being now Obsolete.

FINIS.

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